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The Use of Money in Missionary Work.

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THE supreme object of missionary work is to seek and to save lost men. A man is saved who, according to his light and knowledge, has yielded heart obedience to the Lord Jesus Christ, and in whom the Holy Spirit has wrought his effectual work.

Our work, therefore, is not, primarily, to give the people a new civilization, nor to bring them our Western ideas of living, but to turn them "from darkness to light; from the power of Satan unto God." Money, foreign or native, is properly used when it aids in securing this object; it is improperly used when its use detracts from the efficiency of the missionary or the church in doing this work.

That it can be improperly used and by good men goes without saying; that it has been improperly used is apparent to some, if not all missionaries. The success of certain methods of work urges us to adopt them; the failures of others admonish us to avoid them.

In discussing this subject let us bear in mind that a "self-supporting self-propagating" church is the natural result of successful work, and that a church whose grasp on spiritual things is secure and whose spiritual life is intense will necessarily be self-supporting and self-propagating. The spiritual life of the church is therefore all-important. Numbers count for nothing where the "new life" is lacking.

Again we should remember that familiar intercourse with the people is essential to success in winning their hearts to the Savior and in cultivating in them a healthful spiritual life. The hearts of men must be touched before they will yield obedience to our Master or be influenced by our most earnest teaching. To live above the people is to assert our superiority over them; to assert our superiority over them is to drive them from us; while conscious condescension will repel every one who has a spark of manliness about him.

Familiar intercourse with the people means that we fall in with their ways of living, that we visit them in their homes and receive them into our homes, that we live *with* the people and not *apart from* the people.

Again, while we are in sympathy with all well-directed efforts to reach the higher classes, and are ready to improve every opportunity to reach men of whatever class, we must not forget that our converts have and will, for many years, come very largely from the middle and lower classes. The condition of these classes in China forces the conviction upon us that *extreme simplicity* should govern the expenditure of money in private life and in church work,—simplicity carried to severe self-denial and in some instances, hardships. In application of the foregoing let us notice more definitely:

I. THE USE OF MONEY IN DOMESTIC LIFE.

The Christian home is both a conspicuous product of the Gospel of Christ and an effective means of extending its influence, and we rightly consider the establishing and maintaining of a true Christian home an important part of missionary work. Why is it that the influence of our home life in China is so ineffective? Why is it that, in some instances, it is a positive hinderance to the progress of our work?

An eminent and experienced missionary wrote to a young minister, upon his arrival in China, saying it was often better for the missionary to live some distance from his work, because his home life, being misunderstood by the people, was a hinderance to his work.

The reason is not difficult to discover. There is a great gulf separating our home life from that of the Chinese, so that there is little or no easy intercourse between us. Can this gulf be crossed?

We believe it can and without sacrificing anything essential to a pure, healthful and happy home life. The first step in crossing this gulf is to simplify our homes, simplify them so that the Chinese will see their simplicity. Our average missionary home represents to the Chinese the wealth, comforts and even luxuries of our Western civilization, and must seem to them wholly inconsistent with the profession that we are "strangers and pilgrims on the earth" and "seek a country." This is not as it should be. The ideal Christian home in China is not a Western home, but a Chinese home with the elevating and purifying influences of the love and presence of our Savior, and it is our part, as leaders in the Church of Christ, to set an example in this respect which the Chinese can follow. We have reason to believe that the order, neatness and mutual love and helpfulness of our homes are not entirely lost upon

the people; but we know, further, that these are very largely vitiated by the impression we give that we are lovers of fine living and entirely wrapped up in ourselves. A young man said to a missionary: "I have heard nothing of the foreigners but that they love money and fine clothes." Another said: "We hear that every family spends taels 10,000 every year."

Like impressions are prevalent, and, although they are the result of exaggerated reports, it must be confessed there is some ground for them.

Another step will be taken when we recognize the fact that, among the middle class people, there are real homes which are arranged with reference to the comfort and convenience of the family, and that such homes furnish all that is essential to the health and comfort of the missionaries.

The missionary should forget the life he has left behind him and study carefully the conditions under which he lives; and he should be free to make his home appointments conform, so far as possible, to the life about him. This does not mean that there should be no place for the exercise of powers which culture has put in his hands. I have been in Chinese homes, which were neatly and tastily arranged, but where true culture would bring added freshness, beauty and comfort, without adding to the cost of furnishings, or offending against Chinese taste. True art does not require money to reveal itself. The homes of the poor very often exhibit the culture of the wife and mother. One who possesses the art of making a beautiful home will find ample scope for all her gifts in the homes of the poor in China. Such work is greatly needed, and we should not forget that we are here not so much to make a home for ourselves as to make homes for the people.

The Chinese government complained that the young men, sent to be educated in our Western schools, were educated away from their own people, so that they were unfitted thereby to labor for them. But true culture of the mind and heart enables men, for the sake of a great object, to give up the old life, cut loose from the past, and rise above mere circumstances; and we shall disgrace our high calling if we fail to meet the necessary conditions for working in the very centre of life and influence in this great empire—in the home. A third and important step will be taken when we decide to live so as to invite the hospitality of the people toward us.

If we live as simply in our private and public life as the average teacher or merchant, if in our dress, our homes and public work we practice extreme simplicity, if we are willing to dismiss some of our servants and wait on ourselves, we shall call out the

sympathy and hospitality of the people, and when we have secured this the gulf is crossed. A celebrated minister once said: "It is the touch that wins men," and it is this that we need more than all things else.

Dr. Judson wrote, in a letter to a young missionary: "Beware of genteel living," and this warning needs to be sounded in our ears to-day. Our daily life must touch that of the people and draw out their sympathies. Mutual sympathy is the golden cord that binds men to one another. Like conditions and like sufferings bring individuals and nations together.

II. THE USE OF MONEY IN CHARITY.

Our Lord taught that private alms-giving should be in secret. "Let not thy left hand know what thy right hand doeth."

Again, so far as there is any record, Christ did not give money to the poor. He was able had He thought it wise to do so, but He chose to leave that to others. Once when He opened His hand and fed the multitude the result called out a rebuke from Him for they sought Him because they "did eat of the loaves, and were filled."

Paul's letter to Timothy shows that there was great care exercised in giving, *in the church*, to the needy; and there is no intimation that the church was an almoner of public charities.

Again, our Savior taught that "the laborer"—His appointed missionary—"is worthy of his hire."

The great missionary, Paul the Apostle to the Gentiles, did not minister to the people in temporal things. He ministered to them in "spiritual things" and claimed that they ought to minister to him in "carnal things."

From these we deduce: 1. That Christian giving is not something to be used as an expediency, but the expression of loving hearts in loving deeds. 2. That giving money or supplying the daily needs of the people does not win men to the truth but rather prevents their receiving the truth by creating a supreme desire for temporal gain. 3. That the missionary should be content to minister to the people in "spiritual things." For this purpose is he called and commissioned by his Master and his Master's directions are clear and explicit on this point. As a member of the church he may join with his fellow-Christians in helping the poor, but in this he should not allow it to be so known as to attach to his name a special reputation for giving, and as a preacher of the gospel, warning and persuading men, he should be able to say "silver and gold have I none; but what I have give I thee. In the name of Jesus of Nazareth walk." We should not, in word or deed, seem to promise more than Christ has promised to believers.

The supreme importance of "eternal life," of forgiveness of sins and of right living should be pressed home in every possible way, by every possible means, and, at the same time, the fact that Christ taught that we should have tribulations in this world, that the beggar was carried to Abraham's bosom and that God hath "chosen the poor of this world," should not be forgotten.

Now we have the example and command of the Savior with reference to ministering to the people. Our Lord healed the sick, opened the eyes of the blind and cleansed the lepers; and He commanded His disciples to do the same; but He did not command His ministers to feed the hungry and clothe the naked.

On the other hand they were to go forth without the means of doing this and they were to live with the people and take their support from them.

That this was wise is easily seen: that it furnishes an example for us to follow should not be forgotten. Famine relief is a just and eminently Christian work; but it were better that it should be understood to come from us as a people, showing the results of Christianity, than from a local church or individual missionary, as expressing the spirit of a Christian people rather than a desire to increase the reputation of the church or minister and win acceptance of the truth. Our medical and opium refuge work is incidentally very helpful, for it expresses our interest in the people without obligating them to follow us. The man who is healed or cured of the opium habit does not expect to need help in that line again and will not follow the physician save for gratitude or an interest in the truth he preaches.

But the man who is fed to-day will be hungry to-morrow and he knows it, and where the struggle for a living is so hard as it is here, the result is almost inevitable that he will resort to any means which promises additional help, and thus close forever the way to his heart. Moreover, it is not simply that we injure those we help in this way, nor is it that these hangers on for more help are a great annoyance to us, but the fact that we do so, gives us a reputation among the people for indiscriminate giving and, still worse, creates the impression, which is now too prevalent, that we buy men over to the doctrine we preach, that we desire only adherents to our faith and not changed lives and holy living, and that our doctrine is too weak to appeal to the people on its own intrinsic merits. It is immensely important that men's minds should be disabused of these impressions. So that the doctrine we preach may appeal to men simply because of its own truthfulness and power. The doctrine we preach has power to transform lives, and needs no

such weak support as money can bring. All truth needs is an "open field and a free encounter."

The people must and will see that eternal life is worth obtaining, and that suffering the loss of every worldly thing for its possession, is gain.

Every man who is saved must see himself a condemned and helpless sinner before God, dependent wholly upon God's mercy and the work of our Lord Jesus Christ for salvation and for power to lead a holy life, and the final motive that moves him to accept Christ must be that Christ meets the wants of the soul. If, however, he is led into the church through any other motive he is a well-nigh hopeless case. What we urge is that the use of money by the missionary in benevolent work stimulates the lower motives before the truth has any hold upon the man and so the deeper motives do not appeal to him.

Last winter a man who had been successfully treated in the dispensary, and who, having learned something of the truth, seemed earnest and thoughtful, came, for several weeks, into the Sunday service. On Sunday he seemed especially attentive, smiling upon the preacher and nodding assent to his words. He sent in his application for baptism with the private inquiry, however, whether we gave money to our converts. When informed that such was not our custom, he turned away and has not come near us since. The case was somewhat ludicrous, but very sad, and the saddest thing is that nearly all missionaries are familiar with it. I have no doubt but this man was at first impressed with the truth, but his desire for pecuniary advantage mastered him and drove the truth from his heart. We have other men about us, of whom it seems impossible to rid ourselves, who having received some material advantage from associating with us are waiting for another opportunity; and these men are really despisers of God and mockers. Their presence with us destroys the faith of some, and disgusts others who would be real inquirers. The remedy is at hand. Let the missionary magnify his spiritual office, and let him leave the work of helping the poor, with money, to others.

But must we close our hearts to appeals for help? I answer we should make it impossible for any man to live off of missionary bounty. We should follow the example and teaching of our Master in this respect.

At the same time we must enter into the sorrows and hardships of the suffering people, and be ready to help them in all wise and reasonable ways. There are many ways of helping men. Giving money is only one form of benevolent work and by no means the

highest. We should give ourselves to the people, come into close and intimate relations with them, show them that we sympathize with them and love them. When we have done this there will be less occasion to use doubtful means of entering their hearts, or by relieving an immediate want, turn all thoughts away from the truth and fix them on immediate gain.

The Master said: "Behold I send you forth as sheep in the midst of wolves, be ye therefore wise as serpents and harmless as doves."

III. THE USE OF MONEY IN CHURCH WORK.

1. *Church Buildings.*

It should be borne in mind that the normal order is for the church building to grow out of the organization. If this order were always followed there would be no occasion for remark, for there would not be danger that the building would be unsuited to the worshippers or be a snare unto them. In opening new work, however, some provision must be made for holding public services.

Store rooms, halls, and even rooms in dwelling houses, large enough to accommodate the work at first, may often be secured, and when this can be done no church or chapel should be built. If the rooms are small and unattractive, and even very much crowded, it is better to use them than to put up buildings for the Chinese before they are ready for them and demand them.

The Chinese will often urge one to build and seem offended if one refuses. I have often been asked when we intend to build a chapel at Li-man, and my answer is: "When there are disciples of Jesus here who want a house of worship and will give the money, we will help all we can."

Often they say: "It would be well for you to build, for you are rich and we are poor." To this the answer is ready: You pay large sums of money for building and repairing your temples for your idols, and now that you believe in the true God you should not hesitate to build a house in which to worship Him. We might further say: We cannot build your churches for you. We are here to preach the gospel to you, and it is your part to provide yourselves with houses of worship. We may help you, if we can, but *you* must build your church.

Let us insist upon this. The Chinese must build their own churches.

Our work is to plant churches—the church organization—and a church well-planted will of itself in time produce a church building.

Often in opening new work it is necessary to build, but when this is the case, great care should be taken to build so that the churches growing out of our work may easily follow our example.

It would be better to build a room in which to hold services and wait until the work develops before putting up anything like a church building. The fine buildings that have been put up in some places are beautiful as expressing the interest of Christian people in the work in China, but there is an incongruity about them which must strike everyone, because they in no respect represent the wealth of the people who worship in them.

Patience is the word here. Wait until the people demand a church and then advise with them and help them to build.

The example of certain missionaries in Shan Tung in this respect is conspicuous and worthy of imitation.

2. *The Use of Money in employing Preachers, Evangelists and Teachers.*

It is hardly necessary to say that the native preacher is essential to the establishing of a Native church. A Chinese church means a Chinese ministry, and evangelists and teachers are alike necessary.

As a matter of fact all missions, in all lands, have used and do use the Native Christians in their work, and all successful leaders in Christian work, at home or abroad, emphasize the importance of setting the new convert to work for his Master, both for his own good and that of his Master's cause.

Facts will sustain us in saying that all successful work in China has secured the coöperation and assistance of the Native Christians, and that their influence has contributed very largely to the success of the work. One truly sincere, earnest, warm-hearted, consecrated native, with only moderate talents will do more for the conversion of his people to Christ than the missionary can possibly do.

It is clear therefore that the Native Christian must have a very large share in the work of converting this nation. How shall he be employed?

(1). The native Christian should not be employed to do what the missionary himself should do. There is danger that because the native can be so cheaply employed, he will too often relieve the missionary of what he ought to do.

The missionary is not simply a director of men; he is a *leader* and should go before his converts leading them on to victory as a general leads his soldiers. He should therefore be an example to the church, of the faithful preacher and evangelist, the patient and painstaking pastor, the cheerful sufferer under persecutions, discouragements and hardships, and the good soldier in the Christian warfare.

In the strength of his faith in the promises of God, in the depth of his devotion to his Master, in the fervency and constancy

of his love to God and man, in the purity and consistency of his life, in zeal and self-sacrifice, in labors continuous and abundant, and in the importance he attaches to heavenly things and his contempt for merely earthly things, the missionary must lead. It is safe to say that in none of these respects will the native rise above his leader. No one has voiced truer words in this discussion than Dr. Blodget, who said: "A self-supporting native ministry means small salaries for the missionaries." In other words, the missionary, if he is consistent, must so live as to be an example to men whom the church may employ. Do we shrink from this? Are we not willing to suffer this and more? What would we not do or suffer that the church of our Master, in this great empire, might have good foundations, a rapid growth and a vigorous, healthful life. What the native Church needs is men who "esteeming the reproach of Christ greater riches than the treasures of Egypt," have given up all for their Master, and who, living in poverty and suffering reproach, preach the gospel for its own sake out of a pure heart of love.

Such men would move the hearts of the people, for they are ready to see and appreciate such things. Money cannot secure such men, but the missionary can secure them if his life is such as to call out what is best in his converts.

(2). The native Christian should be so employed as to stimulate his spiritual life. The entering upon such work should be made the means of deepening his devotion to the Master.

His calling is a high one, and in it his own spiritual life is essential to success.

Dr. Harris says: "The true dignity of the Christian Minister lies in the fact that he is called and commissioned to represent the king of kings and Lord of lords, and to carry on in his name and might his great business in the world."

The native preacher is one of these chosen ones, commissioned to do this great and important work. It seems to be God's plan to bless his work through his workers. The man who is truly blessed will be a blessing to others, whatever be his abilities.

The poor widow who cast her "two mites," into the treasury, gave "more than they all," because she possessed a spirit which the Lord could use, and her faith and devotion made her two mites worth more to the kingdom of God than the gold of unblest men. Untold blessings have come to this world through men whom God has chosen and filled with His spirit, and through bodies of men who have sought and obtained God's blessing. If China is saved it will be through consecrated Christian leaders, whom God has chosen and filled with his spirit. A blessing upon the worker means a blessing upon the work, sooner or later.

Vigorous, aggressive, sanctified Christian leaders mean a vigorous, aggressive, sanctified church. Men are not born from heathenism into the kingdom of God with the spiritual life fully developed, hence the spiritual life of the convert must be carefully nourished, and stimulated to activity and growth.

In order that this may be safely done the native Christian who assumes the duties of any office in the church should be made responsible to the church for his conduct, discipline and support.

The way into his office should be made a natural and simple one. Encouragement should be given to spontaneous Christian work, and believers should be urged to spread the truth from village to village without offering pecuniary help. Among the believers will be found those who are naturally fitted to lead, and they will, without effort on the part of the ministers, become the expounders of the word and leaders of prayer-meetings. This company should be encouraged to send, occasionally, for short visits, one of their number to other villages as their preacher, and in time he may be wholly employed by the church. If this church is too poor, the mission should assist them to support their pastor. Thus the pastor would be the natural outgrowth of the church and not forced unnaturally on the church. We believe the latter to be destructive of the spiritual life of both preacher and people. Great care should be taken that the salary be reasonable, and this leads us to a third point.

(3) The native Christian should be so employed as not to make his office pecuniarily desirable.

It should be pecuniarily undesirable so that no one will be tempted to wait for years, as the Chinese know so well how to do, for the office, or enter the church that he may become a minister. I believe this can be done, and I believe it to be exceedingly important. The purity of the ministry at home is due, in some measure, no one can tell how great, to the fact that in the past there was no money in the office. One who has travelled in all parts of China and who is entitled to speak on this subject, says: "If you put a preacher in your chapel to hold daily services, the greatest impression he will make will be that he has the fattest position of any one in the city." We should make this impossible, and we can make it impossible by making the preacher and evangelist the outgrowth of the work and employed by their own people. The evangelist should be sent by the church and return to rehearse to the church how the Lord has opened a door of salvation to the people.

The result will be, as it has been, a vigorous and wide awake church, an earnest and self-sacrificing ministry, and a gospel preached for its own sake, to save men and by saved men. Let us labor

prayerfully and constantly to keep money out of sight and give our glorious gospel a chance to appeal to these people on its own merits. The work may be slower at first, but it will be sure. We shall thus preach the gospel from gospel foundations—that gospel whose appeals, attended only by a loving, earnest and loyal heart, are as much stronger than appeals to love of gain, as heaven is higher than the earth, as God is stronger than Satan. “For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek.”

Dr. Todd, writing in the New York *Independent*, uses these words: “Every position of great opportunities and privileges has its corresponding responsibilities and perils.”

This position is ours. If we would embrace the opportunities we must share the responsibilities. To fail to act is to fail utterly: but to act thoughtfully, and so as to avoid the perils, is to discharge our responsibilities, meet our opportunities and enjoy our privileges.

The Chinese an Integral Part of Humanity.

BY REV. SAMUEL I. WOODBRIDGE.

ONE of the easiest things in the world to do is to criticise others. When a missionary comes to China, his judgment of the national character has been formed from certain facts which he has seen or heard stated. The times are better now, but it has been where preaching under palm trees and pagodas to interested hearers ready to believe, have constituted a great part of these statements. Missionaries who go home for rest, and editors of magazines bearing directly on the foreign work, naturally desire to give encouraging details; and the reflection from bright prospects often serves to tone down or modify the difficulties when they are not left out, or forgotten altogether, by those who by speech or editorial, seek to further the cause. A missionary comes to China with his ideas of what the people are, settled; it is needless to say that his judgment has been formed from insufficient *data*. He is very apt to show the same patronizing encouragement towards the Chinese that he will meet with after a while, when he begins to preach in his chapel. Nor does this remark apply solely to those who come as missionaries. The bearing towards the Chinese of ministers of long experience at home who come to China on the “grand tour,” or who are sent out to *oversee* the work, is vastly different from that of the missionary who has been a short time on the field.

An acquaintance with the Chinese reveals the fact that business dealing forces to the front their true character, just as it does with men at home; and brings out certain traits that have been introduced by a common Devil. But a new missionary finds that other facts hitherto unknown, or at least not experienced, will be brought to bear upon him, which will materially modify his first judgment and perhaps set it aside altogether. We need not think it strange if this judgment, untempered, as it is apt to be, with love, compares unfavorably with the first. A man who has bought land or built houses "in Chinese," having but limited acquaintance with the language, is considerably handicapped in making correct estimates of character. His "environments" have been uncongenial. From an atmosphere warm with love to all mankind at home, he has been plunged suddenly into cold water in China. His faith and his love have received a severe shock, and it differed very much from what he expected. Happy is the man who can arise from this bath, from whatever source it may spring, and however cold it may be, determined with the diligent use of means to rub back the chilled circulation. If he does this, his faculties will be strengthened, his perceptions be clearer, and he will be prepared for another: it might be even said that he would enjoy it. It is safe to say that subsequent shocks are never so surprising and disastrous as the first, provided it be taken in the manner described. The Chinaman, like any other unregenerate man, will try to get the better of any one who does not speak his language. In most cases he will succeed in getting the *best*. The gullibility of a foreigner is measured by the correctness of his idiom. It is not the degree of deception that surprises the new missionary. He may be prepared for that; it is the kind. Like the Jew, a Chinaman is always sharp at a bargain and rarely is he ever cheated by one who does not wear the queue. A study in the Old Testament of the history of the Jews, will reveal traits of character that run parallel with certain Chinese peculiarities: for instance, what Westerner would think of deceiving any man in the way Abraham's grandson did his father-in-law?

A half-hour's conversation on the subject will generally show to the careful observer to what extent one has recovered from the first shock of contact. Cold water colors the judgment for better or for worse, besides having other effects. One of these is to lay down a standard of rectitude for the Chinese to which no mere man in this poor world has ever attained, and blame them or smartly show them up before the world, for failing to reach it. Why is it that we do this? Perhaps because our walk and conversation in China is among ministers—men who have a reputation for being the most holy on earth: and with saints in heaven, through the medium of

their writings whilst in the world. All this instead of making us more lenient, as it ought to, serves only to establish a standard of piety and goodness higher even than preachers at home have, who associate mostly with men not ministers. Having obtained this rule, we apply it to the Chinese, Christian and heathen. The result may be expected.

Another of these effects is, by the same rule, to accuse the Chinese of faults in such a way as to show that these were peculiarly Chinese, while in reality they are common to fallen humanity. Perhaps it was a Boston girl who, to adorn an old proverb, said: "Individuals who domiciliate in silicious habitations should not project granitic fragments." The author of an article in the November *Recorder* has evidently built for himself an impervious house from which he can safely throw. "Sometimes," he says, "there are certain characteristics of persons of certain nationalities that one word often enables the close observer or character-reader to place a person in his proper position as to nationality at sight. And if I were called upon to designate the Chinese as a people by one word, I should unhesitatingly say that word is *selfishness*:" and, "when we get at the bottom motive of his inner soul we see selfishness written there." Now, doubtless, this is true; but if the close observer will analyze the sin of our first parents he will find that selfishness was the "bottom motive" of their "inner" souls: and if the fair character reader were called upon to designate the sons of Adam in all countries by one word I have no doubt that this would be the one. "This (selfishness) may be seen in their worship, etc." Whilst idolatry is a dreadful sin, I believe that a poor heathen who has never been taught the doctrines of the true God, worshipping something which he supposes to be superior to man, in accordance with innate convictions common to all, is less selfish than the man who knows God but refuses to acknowledge Him. An idolater is better than an unbeliever. He who by outward acts seeks to give some evidence of the light "which lighteth every man that cometh into the world," will certainly be beaten with fewer stripes than the man who deliberately denies that he has such light in him. From the necessity of his nature, man is essentially a religious being. A Chinese, although he worship all the gods in the Pantheon, is less selfish than an unbelieving foreigner.

A truly Christian man makes it his chief end to glorify God and enjoy him forever; but the hopes of reward and the fears of punishment are elements in his belief. Christ explicitly commanded his disciples to lay up treasures in heaven; and Paul, knowing the terror of the Lord, persuaded men. There is a self-love which a man ought to cherish; but it differs from selfishness. In another

place the writer says that he has given a good deal of time to find out this fact: "That which most correctly* gauges a Chinaman's belief in anything is the amount of money he is willing to put into it." Money represents life in China, and life is dear to every one. Did it occur to him that this is the measure and test of faith everywhere? The turfman will put his bets in the horse he believes will win; the merchant in the enterprise he thinks will succeed. In the recent political campaign in the United States, Morton's "barrel" was rolled principally through New York and Indiana, on the same principle; it was believed that if these states were gained for the Republicans, Harrison would be elected. Not only is this true in business and politics, but it holds good in one part of the Foreign Mission work. The contributions towards this work are measured by the amount of faith the people have in the enterprise. If the home church can be got to believe thoroughly in the success of the work there will never be the cry of "more money" coming from the Secretaries of the Boards.

There are some facts in the figures the writer gives representing the amount contributed by this heathen city for idolatrous purposes which ought to give us pause. Canton, whose population is about that of New York and Brooklyn combined, gives \$750,000 annually for religion, and this estimate is "below the real truth." The largest contribution to Foreign Missions made by the Christians of one church throughout the United States last year, was only about twice that amount. It may be safely said that the cities of New York and Brooklyn did not give that sum in one year, to send the gospel to the benighted nations of the earth. All things being equal then, by the application of the writer's rule which we have said gauges faith everywhere, it will be found that belief in idolatry in China is immensely greater than belief in Foreign Missions at home; but if the success of Foreign Missions is doubted, the promises of God are also doubted, and if these promises are disbelieved, God is disbelieved. We are reluctantly led to conclude that the faith in God of the people of the United States is less than faith in Idols and Spirits in China! How awful the thought! "The church is only playing at Foreign Missions."

Finally, the writer gives the "best way" to preach to the heathen in a comprehensive brief of Salvation of man from sin by one Divine Savior. This is doubtless the true way, and woe will be to any man who preaches not this gospel; but though we speak with the tongues of men and of angels, we become as sounding brass or a tinkling cymbal IF WE HAVE NOT LOVE.

* My brother will find it far easier to compare the Chinaman's character than he will the adverb "correctly."

Y. M. C. A.—“What It Is and What It Is Not.”

BY J. A. STOOKE,

Late Secretary of the Y. M. C. A., Bath., England.

IT was with considerable pleasure that I read the paper on Y. M. C. A. work, by the Rev. H. P. Beach, in your November issue. He truly said, “*the Association needs no introduction*,” though I feel sure many will be glad to know of the existence of such a vigorous branch at T’ung Chow, and will pray for yet increasing blessing upon its future work. I am personally glad to add my humble testimony to the great worth of Y. M. C. A.’s., having been brought to Christ through such agency, and having spent 19 years of happy Christian work (in various capacities) within its borders, I feel glad to render my note of thanksgiving to God, for ever leading me to seek such a sheltering fold. May *China* soon know how to appreciate the formation of branches within her midst.

In England, the question was frequently asked of me (when on deputation work), “*What is the Y. M. C. A., and how does it work?*” In view, therefore, of wide extended effort for such an enterprise, it may not be out of place to add a few words, by way of supplement only, to the already admirable paper already referred to. Let me first then explain, in a simple way, “*What the Y. M. C. A. is not*,” before saying a word on the other important subject, “*What it is?*”

1st. Let it be distinctly understood that the Young Men’s Christian Association is neither a Club, a Mutual Improvement or even a Literary Institute. It *may*, and in many cases, *does* include all the best and brightest phases connected with such useful organizations, but its *chief work* is higher and nobler than any or all of these, namely: “Seeking ever the salvation of every one within its influence.”

My past experience in Y. M. C. A. work leads me to say most emphatically that, where a branch fails in this particular, it ceases *at once* to become a blessed factor in Mission enterprise, and quickly degenerates into that from which its founders ever prayed to be delivered.

I do trust then that the Y. M. C. A. of China will keep first things first, having for their all inspiring motto, “*Saved to Save*,” for after all, we do not want in *China* anything less than an Association distinctly after this order. The Y. M. C. A. at T’ung-chow evidently seeks for spiritual blessing upon its members. I judge this to be so, after reading Mr. Beach’s paper. My plea then is that

nothing short of this should animate the promoters of *New Associations* in other parts of this vast empire where there are sufficient Christian members to form a branch and carry it on with needful spirit and tact.

On no account let Y. M. C. A's. be started under wrong impressions as to what a Y. M. C. A. *really should be*. Many branches have come to grief in the United Kingdom on this very ground. Kind-hearted, generous men of various shades of opinion, have conceived the idea that an Association in a certain locality would be a great boon. Rooms have been secured, Social Evenings, Discussion Classes, Music, &c., &c., have been all the rage. Numbers have joined, then follows the bagatelle and billiard tables, and the whole concern resolves itself into a third rate club, though originally started with good intentions as a sound Y. M. C. A. branch. I venture to say then, we do not want such attempts to be made in China, better by far *wait* until the need becomes greater, and then *launch forth*, than try to force upon *China* at a too early stage such a work of importance.

I can, however, safely predict, that, providing there are some intelligent native men about, sufficient to form a small branch, it will assuredly bring rich reward upon all concerned.

2nd. *What the Y. M. C. A. really is?*

It is essentially "a Christian Community." In all well-worked Associations none but Christian men have executive power within its borders, therefore the Christian element predominates, and God abundantly blesses.

It is sadly amusing to hear how some are ready to cry down this "one idea" method. The Association with which I was connected, prior to giving myself for work in China, furnishes an instance of what God can and will do, when *His glory* is brought prominently forward. When I entered upon my Secretarial duties of the Y. M. C. A. in question, I found things at low ebb, and grave prophets were not lacking, who gave their new Secretary to fully understand that it would be useless to revive the old concern on purely spiritual lines.

I was frankly told, moreover, that if I did not cater for the Young Men in a popular way, I should be seeking other pastures in three months from date. My reply gave them little encouragement, for I informed these two or three old croakers that God had sent me to do *His work*, and I would be content to rise or fall upon the spiritual side of the question. At that particular time we were in debt, the membership was failing, and some of my committee thought they had better clear out altogether.

Things looked queer, but our cry went up to Heaven, and quickly the tide turned, three or four earnest men came round me,

and soon the membership was nearly doubled. Open air and other mission work took the place of other things less spiritual in tone, and God richly blessed the many efforts put forth by those who meant “*all for Jesus.*” When I left them, things were in a most healthy state, for beside paying our way in general expenses, &c., nearly £1,200 had been promised towards a “New Jubilee Building.”

The last mail also brought me tidings that the building was finished and opened. The £4,000 for its erection and furnishing having been nearly all given within two years. I leave the readers to judge which policy pays best.

Again, “*The Y. M. C. A. is a distinct gain to the churches and a mighty stimulus to both Home and Foreign Missions.*”

Never did the opponents to this enterprise make a greater mistake than when they supposed the Y. M. C. A. would injure their existing agencies,—quite the opposite is the result. In England and America the churches find the Y. M. C. A. of immense value. Lay preachers, Sunday-school teachers and Mission workers are sought for from its ranks, and “*The Church,*” as a consequence, is richer for its existence.

Then as to Foreign Missions, no one will deny the fact the Y. M. C. A. is foremost in this department. During the past 15 years our Y. M. C. A. at Bristol, England, has sent forth scores into the Foreign Mission field (including our late beloved Dr. J. Kenneth Mackenzie), and not a few in our beloved “China Inland Mission” were first impressed or sent forth from the branches with which they were identified, and just now all over the home lands our Associations are on fire with regard to our work abroad.

Last but not least; *The Y. M. C. A. provides a common platform for Association and intercourse with all classes and conditions of men.* In a well-worked Y. M. C. A. there is no class distinction, and this very fact will commend this agency to all native Christians throughout China. At one of our large meetings at home, a clerical friend of mine was much struck with the unity in diversity, so marked in the composition of a Y. M. C. A. public platform! Said he: No other organization is powerful enough to bring about such a happy state of things. Some of the readers may demur to this, but this one thing I know. No Society has done so much as the Y. M. C. A. to break down miserable prejudices and cause men of entirely opposite views to unite on the grand fundamentals of our precious Faith.

May the Great Head of the Church bless every step taken, to interest the native enquirers and Christians in this glorious brotherhood of love.

*The Early Dutch Mission in Formosa.**

BY REV. W. CAMPBELL, F.R.G.S.

ACCORDING to the narrative of the historian Valentyn, it was in 1624—when the Dutch East India Company had secured its position on Formosa, and had commenced to trade with the natives and to colonize the country—that the authorities in Holland began to be solicitous about sending forth ministers of the Gospel to benefit their fellow-countrymen, and to seek the extension of God's kingdom among the rude heathen inhabitants of the island.

To begin with, only two Scripture readers were sent out; but, as one of these, Michiel Theodori, was recalled to Batavia soon after his arrival, the carrying on of the work devolved upon Dirk Lauwrenzoon, who continued till May, 1627.

The first Christian minister designated to Formosa was the pious George Candidius. He arrived on the 4th of May, 1627, and entered immediately upon those labours which proved so helpful to the furtherance of a most gracious and widespread movement. Like a true zealot, he began by making himself familiar with the language and religion of the natives, and then led them into the right way of salvation, having much fruit amongst this poor people, and being the means, not without great toil, of bringing many of them from the power of sin and superstition into the glorious liberty of the sons of God.

After labouring thus for about two years, the Rev. Robert Junius was appointed to assist him, and he also began by working hard at the study of the native colloquial and in the preparation of catechisms for religious instruction, some affirming that he even succeeded in translating several portions of God's Word into the language of the aboriginal tribes.

In 1631, Mr. Candidius was called to Batavia, where he remained for some time; but, still remembering the needy Church of Formosa, he returned to the scene of his former labours about the middle of 1633, and took up his abode with Mr. Junius in the village of Sakam, which afterwards developed into the large Chinese city of Taiwanfoo.

Two years later, those earnest, like-minded fellow labourers were privileged to receive by baptism into the Church of Christ no fewer than seven hundred adults, and on March 11th, 1636, they were able to report to colonial head-quarters at Batavia that, from

* We reprint the following article from *The Presbyterian Messenger* of March 1st, 1888.

observations made on a journey through the island with Governor Putmans, at least fifteen additional ministers would be required to take advantage of the opening which then existed for the spread of the Gospel. Accordingly, on April 23rd, the Rev. Ahasuerus Hoogestein received appointment, and on July 26th, the Kirk-Session at Batavia decided to reinstate in office the Rev. Joannes Lindeborn and send him also to this very inviting field of labour.

During 1637, Mr. Candidius returned to the Fatherland, the Rev. Gerardus Leeuwius went out to act as chaplain to the Dutch residents near Fort Zelandia, and Mr. Junius was once more left alone at Sakam; Mr. Lindeborn having been deposed from office on account of improper conduct, and Mr. Hoogestein having died when about to enter upon active service.

On July 12th, 1638, the Rev. Joannes Schotanus was called to share the work with Mr. Junius, and reached his destination in due course, but remained only a short time; for, on December 11th of the following year, he appeared in Batavia without proper credentials, having been suspended from office, in presence of his ministerial colleagues, by Governor Van der Burg.

In January, 1640, a letter was received at Batavia containing the sad news that Mr. Leeuwius had recently died, and that Mr. Schotanus still required to be kept under Church censure; while, on July 12th, the Rev. Joannes Bavius was called to Formosa, Mr. Junius having been granted leave of absence after ten years of faithful service.

On May 9th, 1641, the energetic Mr. Junius reached Batavia, and was asked if he were willing to return to Formosa at the close of a brief stay, or inclined rather to continue his journey to the Fatherland. He replied that, if considered necessary, he was entirely willing to go back and resume his missionary work, on condition that he obtained an increase of salary, and that Governor Traudenius received instructions to cease from molesting him in the discharge of his official duties. Assurance having been given that orders would be sent to have everything conducted as under the former Governor, he further petitioned that the Rev. C. Agricola be made a Licentiate, and the Rev. N. Mirkinus should be permitted to draw full stipend on attaining to a preaching knowledge of the language. As no Kirk-Session had yet been established in Formosa, the opportunity was taken to ask Mr. Junius if he thought it desirable to form one; his reply being in the affirmative, and conveying a request that this point also should be brought under the notice of the Governor. Thus, on May 13th, Mr. Junius engaged to return for three years to Formosa, receiving as salary one hundred and forty *guilders*

a month, in addition to the allowance of ten *ryxdaalders* for house expenses; His Excellency assuring him that he would write to Governor Traudenius on the various matters alluded to, and promising that the names of the two brethren which had been mentioned to him would be put forward for promotion. And here, it may be added, that, although there was little delay in carrying out this latter item of the agreement, the archives contain no subsequent references to either of these brethren, except a brief notice to the effect that Mr. Agricola returned to Batavia on August 1st, 1644. They were both successful in gaining an intimate acquaintance with the native language, and this was the reason which chiefly influenced the Council in consenting to their promotion.

In 1643, the Rev. Simon van Breen was called to Formosa, and on December 14th of the same year, Mr. Junius again arrived in Batavia, leaving Mr. Bavius and Mr. van Breen with the licentiate, Rev. Hans Olef, in charge. He was earnestly requested to continue his services; but, although Mr. Bavius and the inhabitants of Soelang had also urged him to stay, he believed it to be his duty now to return home, and therefore modestly put aside this request of the Session; being careful, however, to make a number of valuable suggestions for the benefit of the now flourishing Church in Formosa, which were afterwards attended to by Governor Caron. He seems to have departed soon after for the Fatherland, where he died in 1656.

In 1644, the Rev. Joannes Happartius went out to Formosa, and on November 17th of the same year directions were issued to draw up such rules as would be most suitable for the organization of the Native Church; a further order of the Council being for the compilation of a "Sakams Dictionarium" which might afterwards be enlarged into a general Malay, Portuguese, German, and Sakams Dictionary.

In 1646, Mr. Bavius still abode in the village of Soelang, having also under his direction the work in the villages of Mattau, Dorco, Tilocon, and Tevorang; Mr. van Breen was labouring in Favorlang and the neighbouring villages; Mr. Happartius (of whom no further mention is made) being stationed at Castle Zelandia, where he conducted the Dutch services, and attended to the interest of the congregations at Sakam, Tavocan, and Bakloan. Meanwhile, Mr. Olef remained among the Southern villages; but, as this large parish extended from Favorlang to Pangsoia, the assistance of a colleague was earnestly petitioned for, and bitter complaints were made concerning the laziness of the teachers there.

During 1647, Mr. Bavius succumbed to serious illness, and Mr. van Breen received permission to return to the Fatherland; it being

also about this time that the Rev. Daniel Gravius expressed his desire to serve the Church of Christ among the newly-converted heathen of Formosa. He was then established as minister at Batavia, and was a man of great talents, and much beloved both by the Government officials and his congregation. With many arguments and inducements, they tried hard in name of the Council and Kirk-Session to dissuade him from his purpose; but he remained steadfast in this—that, if they would release him from his official work in Batavia, he would at once proceed to Formosa. After many more fruitless attempts to alter his intention, he was at last set free, His Excellency the Governor-General commanding (however much he desired to keep him) that his praiseworthy zeal and pious determination should no longer be hindered, but rather assisted in every way possible; and so, having made a few needful preparations, Mr. Gravius said farewell to the Kirk-Session of Batavia, leaving for Formosa on May 6th, amid the tears of his very sorrowing and fondly-attached congregation. He remained in the island of his adoption for four years, being of great service to the congregations there, because of his exceptional skill in the language of the native tribes. When this service had been rendered, he again filled the ministerial office at Batavia, and on February 5th finally returned to the Fatherland. Even so late as January 2nd, 1662, he gave proof of his linguistic skill and deep interest in the Mission cause, by issuing at Camp Vere his “Formulary of Christianity,” a laborious and careful work of about three hundred pages, with the Dutch and Formosan printed in parallel columns.

On April 15th, 1652, the Rev. Gulielmus Brakel received appointment, and on July 3rd it was intended further to strengthen the church in Formosa, by calling the Rev. Gulielmus Pantherus, who, however, refused to go.

On March 7th, 1653, the affairs of this still prosperous church were fully discussed in Batavia, and upon the Kirk-Session urging the members of Council to send many more labourers into the quickly ripening harvest, instructions were issued that the newly-appointed Governor, Mr. Caesar, should at once proceed to make investigation and report.

Valentyn furnishes few particulars regarding the ten ministers appointed to Formosa during the four following years, the last-named on his list being the Rev. Gulielmus Vinderus, who was called to labour there on May 21st, 1657.

Indeed, for a considerable time previous to this, events had been taking place in China which were destined now to bring

rapidly about, not only the cessation of all missionary work on the island, but the overthrow of the Dutch authority, and the lapsing of the people back again into their former condition of heathenish ignorance and superstition.

The Ming dynasty was supplanted by the present Manchu-Tartar dynasty in 1644, and of all the daring spirits which those stirring times produced, none of them equalled in force of character the somewhat patriotic Chieftain Koxinga. He refused allegiance to the Manchu usurpers, collected a large fleet which swept the seas, and could number his adherents on land by tens of thousands. It was all in vain, however, for the stubborn fierceness of those Tartar hordes proved more than a match for him; so that, after several years of open hostility, he was compelled to retreat from the mainland, and to turn his attention toward the large fertile Island of Formosa.

Operations were directed against it in 1661, Koxinga experiencing no real difficulty in landing his forces, and in summoning the Dutch to an immediate surrender on pain of death by fire and sword.

The deputies who were appointed to meet him offered to evacuate the stronghold at Sakam, but Koxinga replied: "That, as Formosa had always belonged to the Chinese, foreigners must now agree to quit it, or to hoist the red flag out;" whereupon the war signal soon appeared flying over Fort Zelandia, and the siege began.

It lasted nine months, every attempt by the Dutch to strengthen their position being met with a more vigorous blockade, and the infliction of more terrible suffering upon all defenceless Hollanders, who were scattered throughout the country.

Especially were the ministers and school-masters singled out for every form of cruel indignity, and even for death itself; Koxinga issuing orders for their arrest, and causing some of them to be crucified in those very villages where they had been prosecuting their gracious and self-denying work. One such incident is thus described by Nieuhoff:—"Among the Dutch prisoners taken in the country was one Mr. Hambroek, a minister. This man was sent by Koxinga to the governor to propose terms for surrendering the fort; but, in case of refusal, vengeance would be taken on the Dutch prisoners. Mr. Hambroek came into the castle, being forced to leave his wife and children behind him as hostages, which sufficiently proved that if he failed in his negotiation, he had nothing but death to expect from the chieftain. Yet he was so far from persuading the garrison to surrender, that he encouraged them to a brave defence by hopes of relief, assuring them that Koxinga had

many of his best ships and soldiers, and began to be weary of the siege. When he had ended, the council of war left it to his choice to stay with them or return to the camp, where he could expect nothing but present death. Every one entreated him to stay. He had two daughters within the castle, who hung upon his neck, overwhelmed with grief and tears, to see their father ready to go where he knew he must be sacrificed by the merciless enemy. But he represented to them that having left his wife and two other children in the camp as hostages, nothing but death could attend them if he returned not; so, unlocking himself from his daughters' arms, and exhorting every one to a resolute defence, he returned to the camp, telling them at parting that he hoped he might prove serviceable to his poor fellow-prisoners. Koxinga received his answer sternly; then, causing it to be rumoured that the prisoners incited the Formosans to rebel against him, ordered all the Dutch male prisoners to be slain. This was accordingly done; some being beheaded, others killed in a more barbarous manner, to the number of five hundred; their bodies stripped quite naked, and buried fifty and sixty in a hole. Nor were the women and children spared, many of them likewise being slain, though some of the best were preserved for the use of the commanders, and the rest sold to the common soldiers. Happy was she that fell to the lot of an unmarried man, being thereby freed from vexations by the Chinese women, who are very jealous of their husbands. Among the slain were Messrs. Hambroek, Mus and Winsem, clergymen, and many school-masters, who were all beheaded."

It must have been about this time that the Rev. Markus Masius, who had been labouring on Keelung Island, near Tamsui, made his escape to Batavia, after touching at Japan.

At length, worn out with disappointment and fatigue, the little garrison was compelled to surrender at the beginning of 1662, all the public property falling into the hands of the enemy, and the brave but heavy-hearted defenders being allowed to embark in their only remaining ship.

The following year, when the Dutch official, Mr. Bort, arrived with a fleet, it was found that Koxinga's son was already in power. He conveyed a message to Mr. Bort stating that the widow of Jacobus Valentyn, the Rev. I. de Leonardis, with others, were still at Sakam, and that he was willing to restore them all, to throw open the trade of Formosa, and provide a settlement for the Hollanders at Tamsui, if only they would join him in a defensive alliance against the Tartars. Nothing, however, seems to have resulted from these negotiations, as the poor prisoners were allowed to continue their dreary, comfortless days in exile.

It was not till September 2nd, 1684, that the Lord mercifully delivered some of those unfortunate captives, namely, Alexander Schravenbroek, with his wife and two children; the widow of Hendrik Verbiest, with two children; Salamo Valentyn, with his wife and three children; Mrs. Susanna van Berehem, with her daughter; and Mrs. Geertruy Focanus, with her two sons (which two widows with their children, being natives of Sakam, remained in China). Of these, Alexander van Schravenbroek, [after twenty-two years' imprisonment, had so fully mastered the language that the Ambassadors Paats and Keyser engaged him as an interpreter.

Such are Valentyn's final notices of the Dutch Mission to Formosa, his paper concluding with the following list of ordained ministers who laboured there:—

Georgius Candidius	...	...	...	1627 till	1631
Robertus Junius	...	...	...	1629	1641
<i>Georgius Candidius*</i>	1633	1637
Assuerus Hoogesteyn	...	...	...	1636	1637
Joannes Lindeborn	...	...	...	1637	1639
Gerardus Leeuwius	...	...	...	1637	1639
Joannes Schotanus	...	...	...	1638	1639
Joannes Bavius	...	...	...	1640	1647
<i>Robertus Junius*</i>	1641	1643
N. Mirkinius†	...	...	...	1641	1645
Simon van Breen	...	...	...	1643	1647
Joannes Hapartius	...	...	...	1644	1646
Daniel Gravius	...	...	...	1647	1651
Jacobus Vertrecht	...	...	...	1647	1651
ANTHONIUS HAMBROEK††	...	...	...	1648	1661
Gilbertus Hapartius	...	...	...	1649	1652
Joannes Cruyf	...	...	...	1649	1662
Rutger Tesschemaker†	...	...	...	1651	1656
Joannes Lugdens†**	...	...	...	1651	1656
Gulielmus Brakel†	...	...	...	1652	1656
<i>Gilbertus Hapartius*†</i>	1653	1656
Joannes Bakker†	...	...	...	1653	1656
Abrahamus Dapper†	...	...	...	1654	1656
Robertus Sassenius†	...	...	...	1654	1656
Marcus Masius	...	...	...	1655	1661
PETRUS MUS††	...	...	...	1655	1662
JOANNES CAMPIUS††	...	...	...	1655	1662
Hermannus Buschhof	...	...	...	1655	1657
ARNOLDUS A WINSEM††	...	...	...	1655	1662
Joannes de Leonardis	...	...	...	1656	1662
JACOBUS AMPZINGIUS††	...	...	...	1656	1662
Gulielmus Vinderus	...	...	...	1657	1659

* Second term of service.

** Died on the Pescadores.

† Exact year of death unknown.

†† Beheaded by Chinese invaders.

To What Purpose was this Waste?

MANY women had been ministering to the needs of Christ and his disciples, but Mary in a sudden freak of prodigality, as others thought it, treated Him for once as only the richest and greatest are wont to be treated. This prodigality of love stands in marked contrast to the measured affection of those who could join the covetous Judas in begrudging the use of so precious a thing on the person of Jesus. Perhaps the central lesson of this incident lies just in this contrast between the prodigal gift of overflowing love and the measured dole of those who must see a pressing need, or have some proof that others will do their share, before they "can see their way clear" to give to any good cause. But doubtless in every age since then, many a gift to Christ has been larger and freer because of Mary's loving extravagance. The moral of this lesson admits of application to many things, and one of these is

The Fellowship of the Saints.

One marked trait of true Christianity is the pleasure and profit which Christians derive from each other's society. And this is also a reliable measure of love to Christ. The luke-warm care little for Christian fellowship, and are a clog upon it, the worldly minded fence it around and across with various distinctions of race and caste; and sectarians prize it only within their own sect. But hearts full of love to Christ meet kindred hearts with pleasure, no matter of what race or rank, and are refreshed and strengthened by the meeting. They are like the magnet which clings with equal avidity to the navy's pick or the prince's sword, if so be the iron be bright and clean, and thus clinging conserves thereby its own strength.

But the forms of Christian fellowship are many, and some of them, a measured and hence a measuring piety would reckon out, as not worth what they cost: and even a fervent piety, when considering in what way limited means or strength can be used to the best advantage, may make the mistake of underestimating their value.

Once when located at an interior station where no visitor had ever come, a member of the C. I. M. dropped in upon us. He came neither to council nor advise, but rested two or three days and then went on his way. He attended a prayer meeting and spoke to the Chinese Christians. What he said one of us might have said; but it made a lasting impression on their minds, and if regularly ordained

church functionaries in their periodical visitations, carry with them such a blessing as he brought to us, their lot is one to be envied.

At times we have been connected with one of two stations about seven *li* apart. One is within the city wall, the other in a suburb; and as the gates are closed at night, we can communicate only by day. Yet the two stations have always maintained a weekly prayer meeting, though to do this, the better part of each Wednesday afternoon has to be given up to it. Does it pay? Yes? It is a sympathetic nerve between the two stations. Few missions have been so harmonious as this, and the efforts which the members have to make to meet each other once a week have helped much to promote a tender regard for each other's wishes and feelings.

I have heard of Christians who think the weekly Sabbath services, as usually conducted, are not worth what they cost. They say we ought to be at work instead of lounging holy time away in luxurious churches. An active worker of this stamp was once heard to say, that for ten years he had not been inside a church building. But other workers, just as earnest as he, were horrified at the remark. The preacher may have nothing *special* to say to any one of his hearers and only rehearse in fresh form truths already familiar; and yet refreshed and strengthened souls may say within themselves, "This is none other than the house of God, and this is the gate of heaven."

There are now-a-days conferences which call together Christian people merely to talk or be talked to and pray and sing and worship together. They are limited to this, and have no authority to decide anything. They take time and cost money. Do they pay? Would it have paid the children of Israel to have had every male go up three times a year to the feasts of the Lord? Had they obeyed the command to do so, aside from any increase of divine interposition in their behalf, how much more of national harmony would have been theirs; and what national tragedies might have been avoided. Yet these feasts were not even gatherings for mutual council, but simply assemblies of the people for certain religious ceremonies and to feast before Jehovah. Now our union conferences which are union just because they claim no authority and do not attempt to settle any disputed points are coming to be more and more prized as the spirit of unity grows, and they are of growing value as a unifying influence in the church. Furthermore, if organic unity ever is attained by the whole church it seems to me that it will never be by self-assertion, aggression and disputing, but by just such influences as these conferences, fusing all together and opening all eyes to truly see and impartially weigh the claims of each denomination.

These union conferences are of great value in begetting mutual confidence and regard. The word *Devil*, being translated, means *accuser* or *slanderer*, and the name fits its owner. He does incalculable harm by leading those who ought to trust, and love and help each other, to distrust, dislike and oppose each other. One of his wickedest devices is to tempt us to doubt or distrust the work of the Holy Spirit in the hearts of any who happen to differ a little from us in faith or practice, and blind us to the grace which God bestows on them.

And now a word as to the proposed conference of all missions in China. We are here, each with our own organization for the management of our own affairs, and besides we are all more or less under the direct control of missionary or church Boards in our home lands, and dependent upon them for our funds. There is no room for any general organization to step in and assume authority over us in any matter. But all the more is there not a place and a call for a general conference which shall bring together representative men from all denominations to vivify and emphasize our spiritual oneness in Christ Jesus our Lord?

We all have our yearly denominational gatherings where we meet to further that portion of the work committed to our care. We meet first of all, as servants of Christ, seeking to advance his kingdom; but of necessity most of our time is spent in reporting what our denomination has done; or in planning what it shall do. Our hearts are quickened and drawn toward our great Head, but at the same time a strong *esprit de corps* is developed. There is need once in a while of a general assembly of the saints a "Feast of the Lord where all the tribes go up," and it should rank in weight and dignity with any denominational gathering at home or abroad. Even if all discussion of mooted questions were excluded, and all our efforts concentrated on emphasizing the things wherein we are one, such a gathering once in ten years might well be worth all it costs.

When I am about to attend the yearly meeting of the mission to which I belong, I pray for two things, a *teaching* and a *teachable* spirit. That is, I wish to feel that I am enjoying the guidance and teaching of the Holy Spirit and be able to humbly and faithfully communicate any views or convictions which I may have on the various matters under consideration. I also wish to feel that I am meeting others who are in like manner guided and taught by the Spirit, and hold myself ready to be instructed and quickened by what they may have to say. I do not assert that I am always faithful to this prayer. But if all who are to attend the coming

conference could come together in such a spirit as this, would not the conference be indeed "a *feast* of the Lord"? Let all come together in such a spirit as this and various divisive questions might be discussed with benefit, and if not settled, might be stripped of all divisive tendencies.

We need to be sure in our own hearts that we are supremely devoted to Christ and his cause, and attached to our way or denomination only because for some reason or other we honestly believe it to be more after the mind of Christ than are other denominations. We need also to recognize and honor the same devotion and the same convictions in those who differ from us, and especially to love them for their devotion to Christ. Then the time and the money and toil devoted to the coming conference may be like precious ointment poured upon the head of our Lord.

A Criticism of Dr. Williamson's "Missionary Organization."

BY REV. J. V. N. TALMAGE, D.D.

I DO not like to appear in opposition to my old friend, Dr. Williamson, especially on a subject in which *fundamentally* I so nearly agree with him, and one which is so important as is the subject he discusses in the January and February numbers of the *Recorder*, in his paper entitled "*Missionary Organization in China*." But some strictures are called for, for in his effort to state facts as strongly as they ought to be stated, he sometimes makes overstatements, and leaves wrong impressions which the enemies of missions take advantage of to throw discredit on our work in this land. His paper is so long that I may notice only a few particulars, and will try to do this briefly.

He has stated with great force the *magnitude* and *difficulties* of the work of evangelizing China. Although I cannot fully agree with every statement he makes, because of this tendency to overstatement, I do not think that on the whole he makes the magnitude and difficulties of our work at all too great, especially when we add to his statements the greatest difficulty of all, which Paul calls the *enmity* of the *mind* of the *flesh*, or unrenewed heart of man. The Doctor did not allude to this, doubtless because he took for granted that this is a difficulty universally felt by all evangelical missionaries, and therefore did not call for discussion in his paper.

His third point is that "*Our progress is not satisfactory*,"—a statement in itself true enough, for our progress is not at all what we could wish, or what we still hope to see. But in the discussion of this point he has left an impression discouraging to friends and encouraging to enemies, because altogether wrong. He says, "The number of inhabitants [in China] is increasing at not less than $1\frac{1}{4}$ per cent. . . . Taking the census as 360,000,000, this gives us 4,500,000 heathen born into the world every year." (Of course he means 4,500,000 more births than the 12,000,000, more or less, of deaths which occur every year). In passing I will just remark that this seems to be a new way of estimating the yearly increase of a nation, first guess at the rate per cent., and then from that estimate the numbers! Is not this "putting the cart before the horse"? One would suppose it necessary to have some idea of the actual increase in numbers in order even to guess at the rate per cent. If not, why not guess the rate to be 2, or 3, or 5 per cent.? For either of such guesses there are sufficient examples. And we might just as legitimately guess the rate to be only $\frac{1}{2}$ of 1 per cent., or that there is no increase whatever. But let this go, and let us suppose that there is a yearly increase of heathen in China of $1\frac{1}{4}$ per cent.

Dr. W. goes on to say, "Our converts now reach about 4,500 *per annum*. Thus there are more than [why say *more than* when the numbers are exact?] one thousand heathen born for every single convert brought into the church; . . . a new nation of 4,500,000 heathen—far larger than Scotland—produced every year, while we are only accomplishing a village of say 4,500. . . . It would take 225 new missionaries every year [not to convert China, but merely] to meet the additional population." If Dr. W. wished to leave the impression that the missionary cause in China is perfectly hopeless, I do not see how he could have arranged his figures better for the purpose. For unless we receive, besides the number necessary to keep up our present force, the yearly addition of 225 missionaries, the odds against us are only increasing; and even if we receive that yearly addition it will take 80,000 [$360,000,000 \div 4,500 = 80,000$] years to convert the whole nation, or half that time before the number of Christians will equal the number of heathen! But Dr. W. did not mean to leave such an impression as this. He should therefore have given us the *ratio* of Christian increase. I have compared that with the $1\frac{1}{4}$ per cent. of heathen increase. This would have left a very different impression. He must have made his estimate of Christian increase from statistics gathered a year or two ago, when the number of communicants in connection with Protestant Churches in China was usually reckoned as about 30,000. Now

4,500 increase on this would be at the rate of 15 per cent., at which rate the number of converts would double every five years, while at the rate of $1\frac{1}{4}$ per cent. it would take some sixty years for the nation to double. But 30,000 communicants in Protestant Churches will represent a community of at least 120,000, probably nearer 150,000 individuals. Now let the same rate of increase continue two generations more, and the number of Christians will have overtaken the number of heathen.

Possibly Dr. W.'s estimate of yearly increase was too high. It was not much to high a year or two ago when he made it. But it is a sad fact that the increase this last year seems to have been much less than the year previous. At the rate of last year's increase, it would require a few more decades before the number of Christians would overtake that of the heathen in this land. Even then China would become christianized sooner than did the Roman Empire. Now I do not use these arithmetical calculations to found any argument on them, only to show that the figures given by Dr. W., when carefully examined, afford no ground for discouragement on the part of our friends, or for elation on the part of others.

There is just one more point on which I wish to say a few words. I think Dr. W. also very greatly overstates the practical evils of Denominationalism in China. Those who know me well, know that I am thoroughly opposed (probably as much so as is Dr. W.) to the perpetuation, or even to the setting up of our various ecclesiastical home politics in China. For at least 30 years I have, on all suitable occasions, always advocated the duty of all Branches of the Church of Christ to strive after not only perfect unity of spirit, but also so much of unity of organization as will be convenient and can be accomplished without the sacrifice of any important principles of doctrine or church order taught in God's Word, fully believing that if we honestly come up to the full light we already have, God will give us more light in the same direction. But notwithstanding my strong feelings on this subject, I must take exception to Dr. W.'s statements on this point. Let us notice a few of them.

He begins with the Church of England and says, "She is striving and hoping to impose" all her peculiarities "in their entirety upon China." He then says similar things of the "Presbyterians," the "Methodists," the "Congregationalists," the "Baptists," and the "American Episcopal Church." Of the "Lutheran Church" he says it is "seeking to reproduce in China a fac-simile of itself, nothing less or more. . . . And so with other denominations. What a spectacle to thoughtful Chinamen! and there are many such. No wonder they say to us, 'Agree among yourselves, and

then we may listen to you.'” And still he “piles on the agony,” adding, “But this is not the worst aspect of our divisions,” for there are many different sects within these larger denominations, and outside of them others, all working independent of each other, and the prospect of more yet in the near future. Again he adds, “Nor is even this the worst aspect of the situation,” for in Shanghai there are “seven missions,” with “seven sets of foreign missionaries (he does not tell us how many individuals,) *wasting their strength, and throwing themselves away* in doing the work which might be done by one foreigner and one native Pastor.” Is it strange that enemies of evangelical Christianity quote with approval such an indictment made against us by one of the oldest and most honored of our own number? But I ask is not the indictment greatly overdrawn? If Missionaries think for themselves on any subject, they being only human beings, &c., not better than Paul and Barnabas, it is not strange that there should sometimes be friction among them. But the most serious of such friction that I have been acquainted with has risen from other causes than denominationalism. There may have been a few Protestant Missionaries as narrow-minded as Dr. W.’s argument implies, but they have been only and very rare exceptions. The large majority treat the work of, and the churches gathered by, their brethren (no matter of what denomination), with great respect, and always wish them God speed. I do not believe that any one of the churches mentioned above either *strives* or *hopes* to *impose* all its peculiarities *in their entirety upon China*, or *seeks to reproduce nothing less or more than a fac-simile of itself*. Neither do I believe that the ecclesiastical divisions of the missionaries make any such impression on the Chinese as Dr. W. thinks. Our differences of this kind, compared with the difference between us all and heathenism, are infinitesimal, too insignificant, it seems to me, to make the heathen ever think of using them as arguments against Christianity. If any have so used them they have probably been helped to this use by some Christian (or anti-Christian) foreigner. We never hear such objections used against Christianity by the heathen in this part of China. At least I have never so heard them; but I have often heard them used by foreign opponents, and have found them recently so used in foreign newspapers, Dr. W. being referred to for corroboration. Probably it is this and similar reference to Dr. W.’s paper to prove the failure of Missions in China that have been the chief cause of this present writing.

However it may be at Shanghai, Tientsin and Peking, of which places Dr. W. speaks particularly, the work at Amoy does not at all accord with his description. This being the first week of the

Chinese year, we are now in the midst of a week of prayer, which has been arranged for altogether by the native Christians, and is mostly conducted by them. Besides meetings at other times in their several places of worship (I know not how many,) there are union prayer-meetings every afternoon in one of the six larger church buildings, which thus far have been well attended, and are increasing in interest. We had similar meetings during the first week of our year. In the town of Amoy, and on this island in the harbor, there are six or seven congregations of reasonable proportions, gathered in as many places of worship twice every Sabbath for regular public worship, four of them presided over by their own native Pastors, who are supported by their congregations. The other regular services on the Sabbath are conducted by the missionaries, or by native unordained preachers. To help decide the question whether our mission work here looks like failure or not, I will just mention one incident which occurred last week, on the Chinese New Year day. The two churches connected with our mission had decided to meet together for (as they called it) a thanksgiving prayer-meeting, at which time they were to manifest their sincerity by thank-offerings of money. The idea originated with and was carried out by themselves, though two missionaries and four young ladies, who knew of the meeting, were glad to be present. They called on me to preside. After some religious exercises they took up a collection of something over \$150, which they afterwards increased by some \$60 more. I do not think that more than \$25 or \$30 of this could have been given by the foreigners. All that was decided concerning the use of this money at the time was that it must not be used on themselves. This afternoon, at the union prayer-meeting of all the churches, it was decided to take up collections in each church next Sabbath for the famine sufferers in the North of China. This idea again originated with the native Christians. To say nothing of the work inland north, west and south, carried on from Amoy, and the various educational institutions at Amoy, does it look as though the missionaries here in their denominational rivalry had been *wasting their strength*, and *throwing* themselves away? To disband these churches, separate from them the Pastors whom they now support, and whose watchful care they so much need, and now receive; and to build one great hall for all these congregations to meet in and be ministered to by one foreigner and one native Pastor, as Dr. W. suggests, it seems to us would be one very, *very* long step backward. To illustrate the real unity among us here, I may state that, besides many union meetings such as are mentioned above, the native churches gathered

by two of the missions are united in Church organization, and the students and unordained preachers of all three missions are examined together as to their progress and qualifications, and instructed together by meetings of all the missionaries and native pastors held for this purpose twice a year.

But I fear my letter is already too long; in conclusion therefore I say God grant to us the missionaries and to the Home churches, whose messengers we are, grace and wisdom to "keep the unity of the spirit in the bond of peace," and to organize the native churches with as much external unity as our present circumstances, with the light to which we have already attained, will permit. And may He enable us to make constant and rapid progress toward that perfect ideal, which He has set before us in His Holy Word. Whether the plan outlined by Dr. W. toward the close of his paper approximates such ideal or not, let every one judge for himself. A church organized on such lines would certainly be something different from anything the world has ever yet seen. But then perhaps he thinks that China, being so peculiar, needs a peculiar church.

The Chinkiang Riot.

BY REV. R. T. BRYAN.

THE real cause of the riot was hatred of the Sikh policemen. For many years only natives were employed as policemen, and consequently the Chinese were allowed many privileges in the Concession. A short time ago several Sikhs were employed and given the higher positions in the police service. They began at once to introduce more stringent regulations, in order to have more system and order in the Concession—a desirable thing. The Chinese are not a people to obey quickly and promptly. The Sikhs are naturally rough in their manners, especially toward the Chinese, whom they consider to be greatly inferior to themselves. Consequently the Chinese were often roughly treated, and began to regard the Sikhs as very impolite, rough, cruel, men. As time went on this feeling intensified. The Sikhs were called "red-headed foreign devils" and feared and hated as such.

I was told by an intelligent Chinese teacher that three causes recently increased this hatred very much among all classes. A small military official was dragged off his horse and taken away to the Police Station by his queue. He was degraded of course.

His offence was riding too fast through the Concession.

The beggars and idlers generally were driven out of the Concession, perhaps often treated roughly.

Many dogs have recently been poisoned by the Sikhs.

The Chinese were often heard to speak of the cruelty of these policemen. They were ready on the slightest pretence to attack them.

On February 5th occurred the occasion of the riot. An opium-smoking, gambling beggar was found gambling in the Concession. He was ordered out, but Chinese like, was very slow in obeying. Thereupon it is said the head policeman kicked him—a brutal act, if true. The man fell down *seemingly* insensible. He was taken up and carried to the British Consulate. Mr. Mansfield sent for Dr. Lynch, who examined the man, and on finding no sign of injury, told the Consul that there was no serious trouble (which was true since the man is now well). The Consul ordered the police to take the man away. They carried him and put him down in the middle of the road, just within the Concession, in front of the Baptist Chapel. It was New Year, and the Chinese shops being closed, there were many people on the streets. A crowd soon gathered around the man, and were told that he had been kicked by the policeman and was dying. At 4 p.m. the crowd had increased to hundreds. The kicking of the man took place soon after noon.

About 4 p.m. they began an attack on the Police Station, quite a weak attack, led by small boys, some of the crowd looking on and others cheering. It was evident that the mob meant mischief. H. B. M.'s Consul sent for Chinese soldiers. Only a few came, armed with small bamboo sticks. They came to encourage the mob rather than to quell it. A small official appeared on the scene and seized one or two of the leaders, but was stoned in the attempt.

Mr. Duff's new houses, near the Police Station, had no wall in front. Many people gathered in the lower verandahs to look on while the Police Station was being torn down. About sunset Mr. Duff's three large houses were set on fire. It is said that they procured kerosene oil from the police quarters. It is my opinion that the burning of these houses was the suggestion of the moment, and not because of any enmity towards the owner or occupants.

Only one was occupied, and that by an indoor Customs officer, against whom the Chinese had no feeling whatever. His sick wife escaped through the back way, carried by her husband and servants, leaving everything to the flames and robbers.

About half an hour after these houses were fired, the mob began to assemble at the British Consulate. One object was to secure the head policeman, who had taken refuge there; another doubtless to

plunder. About 300 armed soldiers appeared on the scene. Twenty-five could have protected the Consulate gate, but they did nothing whatever. I have heard that they even encouraged and helped the mob.

About 7 p.m. the Consulate gate was broken open, and the mob rushed in to plunder and fire the building. The American Consul, wife and child (who had gone over to the British Consulate), together with H. B. M.'s Consul and family, escaped at the back, by tearing down the wall, and found refuge with some other foreigners on board the *Kiang-yu*.

In a few minutes the Consulate was in flames.

The Southern Baptist Mission property, which joins the Consulate, was also attacked almost immediately, the mob breaking down the wall between the two places. Mr. Hunnex and family barely had time to escape through a hole in the wall to the other mission house, Mrs. Hunnex walking, and carrying her eight-day old baby in her arms.

Part of the mob rushed into the house to burn and plunder, and part began at once to tear down the wall between the two mission houses. It was evident that we would have to flee from this house also. We looked up our undressed babies and rushed down the back stair way. As we went down we heard them crush the glass in our front door. We all escaped, some over the wall, and some through the back gate. Mr. Hunnex was caught, but one man said, "Let him go, he is a good man, a preacher." We escaped to a Chinese house led by our cook. The people took us in and did all in their power to make us comfortable. Both the Baptist Mission houses and Chapel were burned at once.

The Methodist Chapel and American Consulate were looted, but not burned, because they joined the Chinese houses. About midnight the foreign gentlemen, learning where we were, came and took us all to the *Kiang-yu*. At that time everything was quiet. Next morning all seemed quiet, but about noon the people had gathered in great numbers on the Bund, and began to throw stones at the hulk and the steamer *Kiang-yu*. About two o'clock of the 6th, several houses belonging to Chinese were set on fire. This drew the crowd away from the Bund. Late in the afternoon about 500 soldiers appeared on the Bund, and since that time all has been quiet.

I do not think the mob wished to kill any foreigners.

I was among the people until nearly night; took one man by the arm while he was tearing down a wall and said, "Friend, don't do that." He laughed and stopped pulling out the bricks. Early next morning I was in our yard and preached to a large crowd. They

seemed to be very much ashamed of what had been done. I do not think for a moment that the riot was planned beforehand. The reader may ask why they did not burn more houses? If there had been any prearranged plan they doubtless would have burned more, but having burned all in the direction in which they were going they stopped. It was not at all necessary for any one to leave Chinkiang for safety.

The mob seemed satisfied after the Sikhs left for Shanghai. I think missionary work will be advanced, rather than hindered. I felt more encouraged.

Many thanks are due the officers of the *Kiang-yu and Ngankin*. They were very, very kind to us all, even to the extent of giving up their own private rooms.

Correspondence.

DECLINING DESERVED HONOR!

MY DEAR DR. GULICK:—On page 29 of the *Chinese Recorder* for January, 1889, Vol. XX., No. 1, there stands a D.D. against my name, which is erroneous, as I do not hold the degree of a Doctor of Divinity, but continue to be plain Mr. Lechler.

Will you oblige me by correcting the error, and believe me to remain,

Yours truly,

R. LECHLER.

HONGKONG, 26th January, 1889.

EXTRACT OF LETTER FROM MR. YUN,
OF COREA.

MY DEAR SIR:—

* * * * *

I was surprised to find some here who manifest a great deal of impatience at the slow conversion of the Chinese. While I admire

their zeal for Christ, I cannot but wish they were more generous in this respect. It took, I am told, 300 years to convert the Roman empire. How can we expect to christianize 400,000,000 souls in about half a century?

Moreover, the conservatism of the Chinese is proverbial. Yet when we consider that, notwithstanding the slow progress of the people in other things, there are tens of thousands of Jehovah worshippers to be numbered from the Northern boundary to the Southern extremity of the empire, we cannot forbear to say, "Behold!" "What hath God wrought" in so short a time!

In contrast with the cry of impatience, I met one who told me, with his countenance lighted up with pleasure, than when he

helped, in what way he could, to establish the Anglo-Chinese College, he did not expect to receive into his church a member from this very College. I hope he is not the only one in the church who is so hopeful and patient.

* * * * *

Your obed't and affectionate pupil,

T. H. YUN.

To Prof. W. B. BONNELL,

Shanghai.

NASHVILLE, TENN., Dec. 22nd, 1888.

COMMUNION WINE.—A SUGGESTION.

MOST missionaries are agreed in deprecating the use of anything in our worship that stamps it as foreign. Now to procure at great cost and labor from foreign countries, brandied port wine as the only fit emblem of the great sacrifice the Christian Church proclaims, appears a most unfortunate mode of importing the foreign element into the very holiest of Christian worship-hours. The writer has found that a kind of fermented drink, sold very commonly by the road-sides, and called "Lao tsao er," "T'ien tsiu," "Fu tsz tsiu," in different places, and a pleasant and healthful cordial and non-intoxicating,—or only so if taken in such quantities as, say, a bucketful—to answer every purpose. I would certainly prefer tea to either "port" (i.e., brandy mixture), or Chinese samshu; but "Fu tsz tsiu" or "No mi lao tsao" I think preferable to tea. What has been said about China being

"breadless" is surely without sufficient foundation, or is such true only of Canton and Hongkong? North, East, West and Central China certainly have bread in abundance, and it is *the* food, par excellence, of Honan, Shensi, Shansi and Kansuh.

GEO. KING.

HYMNS AND MUSIC IN CHINESE.

I do not know any original Chinese hymn, but send herewith a Chinese tune, which will be found to go smoothly to four sevens metre. The melody only is Chinese, though I have heard them accompany tunes with very pretty harmony, not what Westerners would consider "bass," but of a much lighter nature. The harmony I have put to the tune is something like what I think they would use. There are two more lines, but they are so greatly repetitions of the others that I thought it better to leave the tune a four-lined one than add them. If Mr. Baldwin would like more, I will send some, but they are "Peculiar Metre" if the term "Metre" can be used in connection with them. If only some gifted Chinese Christians would write soul stirring hymns to their quaint and pretty melodies, the churches would, I think, enjoy the "service of song" quite as much as Westerners. I shall welcome the day when the hymns and tunes in Chinese Churches are largely of their own composition.

Sincerely yours,

GEO. KING.

LAO-HO-K'EO, Dec. 15th, 1888.

Singan.

7.s

Chil - dren of the Heaven - ly King

The first system of musical notation for 'Singan.' It consists of a treble and a bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature (C). The melody is written in a simple, accessible style with eighth and quarter notes. The lyrics 'Chil - dren of the Heaven - ly King' are written below the treble staff. The bass staff provides a harmonic accompaniment with chords and single notes.

As ye jour - ney sweet - ly sing

The second system of musical notation. It continues the melody and accompaniment from the first system. The lyrics 'As ye jour - ney sweet - ly sing' are written below the treble staff.

Sing your Sa - - - vior's worthy praise

The third system of musical notation. It continues the melody and accompaniment. The lyrics 'Sing your Sa - - - vior's worthy praise' are written below the treble staff. There is a double bar line in the middle of the system.

Glo - rious in His works and ways.

The fourth system of musical notation. It concludes the piece with the lyrics 'Glo - rious in His works and ways.' written below the treble staff.

Our Book Table.

教會異同. THE CHURCH. Its Diversities and Agreement. Basle Mission House, Hongkong, 12 cents.

WHEN this book was put into our hands, looking at the title, we wondered what its meaning was, and thought it might be the church, its variety and unity. On opening the volume, however, we found it was of a very different kind. Its object is to delineate the characteristics of various leading churches from the beginning of their history in the apostolic age to the present time. Our Lord's command is given and the conduct of the apostles in regard to it, with the special elements of preaching, baptizing and instruction implied in it. Then follows a lengthened account of the Roman Catholic Church, its rise, authority and tenets, in which their departure from the original teaching of Christ and His apostles is fully shown. This subject occupies a large portion of the book, which seems to have been constructed mainly for the purpose now specified. There is a full and exhaustive enumeration of the various articles of faith in the Roman church, alike orthodox and otherwise, and any Chinese desirous of information on the subject will not fail to obtain it here.

We next meet a few pages on the peculiarities of the Greek church. This is succeeded by an explicit account of the Lutheran church, in which its origin, principles and distinguishing features as compared with other churches are clearly shown. Finally, we have the history and doctrines of the churches bear-

ing the names of Zwingli, Calvin, Anglican, Baptist, Irving, Derby, Wesley and the Brethren. These are given in rather brief detail, as if not requiring lengthened remark.

Such is the character of the work now before us. What is our judgment as to its effectiveness, style and utility? So far as we have examined it, we are satisfied that it gives a clear and correct idea of the various forms of the Christian church it professes to review. However it looks upon these forms from the particular standpoint of the author, there can be no doubt as to the accuracy of the information it contains on the different subjects of which it treats. The style is simple and easily read, while in one respect it seems desirable that established and intelligent native Christians might well become acquainted with the various forms of the Christian church existing around them. At the same time, it is to us a painful spectacle that such diversities and disagreements should obtain in China, and especially in relation to Protestantism. There may be occasion to dwell on the differences between it and Romanism, but the contrasts in its own case, in sentiment and practice, are only to be lamented, and in our view form no small obstacle to the spread of Christianity. As the late Dr. Duff said in regard to the difficulties in the way of evangelizing India, that the "isms" among the missionaries were far greater than those in heathenism. Why then publish a work which partly sustains these, or makes them prominent

as if deserving to be mentioned? Only in our view to show their impropriety in practical operation. Why not do away with them in the mission field? Though having a history in the Home lands, why transfer them to China? Let us return to the simplicity and order of the primitive church, as instituted by Christ and carried on by the apostles. For this purpose we admire the spirit and sentiment of the closing article of the work before us, which we give in a free translation.

"From ancient times it has been a matter of regret that believers were not truly united, so they have sought some good way in which this could be done, and thus all should form one flock. Hence it has been the endeavour of Christians in the different churches to meet together for a few days, and present the appearance of a united body. In their consultations, there are three things to be regarded. 1. In essential points there must be agreement. 2. In doubtful points, there must be liberty for each to hold his own views. 3. In all things, there must be charity one towards another. If union is to obtain there must be no compulsion. It is ours to wait till the Lord comes to establish His kingdom, when a complete and glorious union will take place, showing the beautiful spectacle of one flock under one shepherd. This is an object to be sought after and daily expected."

We commend the book all the more for this quotation. It is a most appropriate closing passage, and we thank the author for such thoughts and feelings as he has thus given expression to. The volume may be very useful to the class we have

referred to, and the cheapness of it renders it easily within the reach of all. Oh! that it may be helpful in hastening the real and effective union of the Protestant missionaries in China in the carrying on of their glorious work. _____ W. M.

We have received the first number of Dr. Allen's "Review of the Times," * new series.

It is a good-sized Illustrated Monthly of 35 pages, printed on white Chinese paper, and the clear type, each column of which is divided by lines, makes the reading easy.

The paper opens with a preface on the revival of the *Kung Pao*, and is followed with an editorial on The Emperor of China, his marriage and assumption of government. This is in red ink. Then follow some 16 articles on various important subjects, including one on Li Hung Chang, instances of early intercourse between China and other countries, Workmen's Associations, Ethnology, Sanitation, The Needs of a nation, Proposed Trade Museum at Shanghai, Introduction to Astronomy and General Physics, Summary of Political and Commercial News, and concludes with a valuable monthly record of scientific discovery and progress. Among the writers are Dr. A. Williamson, H. B. Morse, Esq., and Rev. W. Muirhead.

THE "CHINESE BOYS' OWN" (成童書報). Edited by D. S. Murray, Esq., and published by the S. D. C. G. K.

"CHINESE BOYS' OWN," the first number of which has just come to us fresh from the press, is an exceedingly attractive publication.

* 萬國公報, Shanghai: Soc. for the Diffusion of Christian and General Knowledge among the Chinese, \$1.00 per annum.

We have not been unmindful of the latent talent in our midst, only waiting for time and opportunity to develop, but were hardly prepared for the pleasant surprise given us by Mr. Murray and the manager of the "*Mah Hai Shih Koh*."

The new magazine begins its career as an illustrated monthly, and, as its name indicates, is intended specially for the young, but if the present number is a fair sample of what is to follow, many a grey-beard will read it with both pleasure and profit.

The style is easy *Wen*, and we learn from the preface that prominence will be given to articles treating of History, Biography, Religion, Travel, Science and Natural History. Space will also be given for queries and answers, and the "Romance of Missions," as illustrated by incidents of mission life in various parts of the world, will receive special attention.

Altogether, the promoters of the publication have started out with a very inviting programme which, if realized, will certainly earn for the new venture abundant success.

The fact that the chief object of the magazine is to illustrate and enforce Christian truth will at once secure the sympathy of missionaries, especially such as are engaged in schools or other departments of work where access is had to the young. C. F. R.

SCHOOL GEOGRAPHY AND ATLAS (地理學說另附圖書). By Dr. J. W. Davis, Presbyterian Mission Press. Price 20 cts.; Atlas, 25 cts.

In taking a class of Chinese youths through a course of study, one of our greatest discouragements is not having the proper text-books. The teacher not unfrequently is

compelled to stop in the midst of the course he has laid out, either to prepare a book or allow his class to branch off upon some other study. He therefore welcomes a text-book that is well arranged, easy to be understood and filled with important instruction. Such is the geography just issued from the Presbyterian Press, prepared by Dr. J. W. Davis, of Soochow. It is printed both in easy *Wen-li* and the Colloquial. The edition in *Wen-li* is fuller and more extensive than the other, as it is intended for more advanced scholars. He gives the student the important items about the different countries in a way to impress his mind and cause him to think. It is well printed, and contains a number of instructive illustrations. It is accompanied by an atlas, containing maps carefully prepared, and clearly and beautifully lithographed, though not colored. It is, I think, the best geography in Chinese for school use I have yet used or seen. It has also the merit of being cheap, which is an important consideration in supplying a large number of scholars with books. A. S. P.

A HAND-BOOK OF COLLOQUIAL JAPANESE.

By Basil Hall Chamberlain, etc., etc. Trübner & Co., London; Kelly & Walsh, Ltd., Shanghai, etc., 1888.

EVERY help to the study of the Japanese language is welcome. There are too few of these helps. This latest contribution by Professor Chamberlain is one of the most valuable of these helps. Few persons are as well qualified to prepare such a book as this author. The book is divided into two parts, which the author calls the "Theoretical Part"

and the "Practical Part," each taking about one half of the 485 pages of the book. In the first he states the grammatical principles, clearly, with sufficient fullness and amply illustrated with sentences as brief as an illustration of the point will admit. The second part is designed to give the student practice in the application of the grammar. It begins with short phrases in common use, gradually passing to longer ones, then to short stories, an extract from a Japanese

novel, and a newspaper article. It also contains an Anglo-Japanese Vocabulary of over 1,000 words, and a Japanese-English Vocabulary of all the words occurring in the book; also an index of subjects treated. An excellent and unique feature of the work is the literal interlinear translation of all the Japanese sentences besides the free translation into idiomatic English; and in the second part the abundant foot-notes and references to the grammatical part.

Editorial Notes and Missionary News.

ROMAN CATHOLIC MISSIONS OF CHINA. WE republish on another page a very valuable Table for 1887, prepared by the Propaganda in Rome, which we find in *The Shanghai Courier* of January 30th, and which it credits to *Der Ostasiatische Lloyd*, and from which it takes the following comments:—The number of the various religious orders who at present are working in the Catholic missionary field in China, is eight, namely: Augustines, Belgian Seminary, Dominicans, Franciscans, Jesuits, Lazarists, Mailand Seminary and Parisian Seminary. Of these the last named order (since 1696 in China) is doing missionary work in the greatest number of vicarages (10), has the largest number of missionaries (246) and the most Christians (167,860). Next comes the order of the Jesuits (the eldest mission in China, since

1660, two vicarages) with 125 missionaries and 139,530 Christians. The Lazarists (since 1690) come next in order and have in their six vicarages 60 missionaries and 84,150 Christians. The Franciscans (since 1696) in seven vicarages, count 68 priests and 80,600 Christians. The Dominicans (since 1696 one vicarage) have 24 missionaries and 36,090 Christians. The Belgian Seminary (since 1840) has in five vicarages 91 priests and 20,330 Christians; the Mailand Seminary (since 1843) counts in three vicarages 16 missionaries and 13,040 Christians, and the Augustines (since 1879, one vicarage,) have 4 priests and 100 Christians.

The statistics published below do not give the number of native Christians in Macao (about 50,000), and if we add this figure to the

number of Christians in the various parts of China (541,720) we will get for the year 1888 a total of about 600,000 Catholic Christians. The number of European priests—the figures in the table do not include those for the Bishops, one in each vicarage—amounts to 645; native priests 335. There are 2,942 churches and chapels in the empire, with 1,879 schools and 31,625 pupils. Besides these we have 36 seminaries with 744 students. If we take the population of China at 390,000,000, we will therefore have one Catholic Christian for every 650 of the native population. In 1869 the figure for the Catholic Christians in China was about 400,000; in 1888 they counted about 600,000; we therefore find that the native Catholics increased annually at the average rate of 10,000.

WE are requested to state that “the announcement in the Missionary Conference Programme, published in the *Recorder* for January, that Bishop Moule would preach at the close of the Conference is incorrect. Bishop Moule has not seen his way to accept the invitation to do so.”

THE statistical statement of the English Presbyterian Mission, kindly sent by Mr. Barclay, posted to December 31st, makes the number of communicants 1,307. In the South Formosan Church, during 1887, the Home church expended about \$2,518; during the same time the native church raised \$1,995, being about 78 per cent of

the whole expense, which is certainly a very gratifying showing of results.

WE receive notices of Rev. Andrew Dowsley, of Ichang, speaking with acceptance in Fife, Scotland.

ON January 22nd, a representative portion of the foreign community of Swatow assembled at the British Consulate, to which Dr. Lyall, Dr. Cousland and Mrs. Lyall had been invited. Mr. Frater, the host, felicitously expressed the gratitude of all present for the kindly and skillful medical care given by the two missionary physicians to the foreign community, during the interval between the death of Dr. Pollock and the coming of Dr. Layng. As the missionary physicians had transferred to the uses of their noble work among the native people, all that had been paid to them for their services among foreigners, and as it was desirable that some token of the appreciation of the community should remain before their eyes, a silver tea-set was presented to Mrs. Lyall, who was appointed permanent custodian of the testimonial of esteem for both physicians.

The *Presbyterian* of Philadelphia has a very appreciative notice of Rev. John Stronach, from which we take the following paragraph:—The day before he died he said, “O, I have such delightful views of God and of Christ my Saviour, and of the family of the saints.” The physician who was attending him said to him, “Mr. Stronach,

what makes you always so glad and happy, even in the midst of much pain and suffering?" And with a face radiant as the face of an angel, and strong, triumphant voice, he answered, "Why shouldn't I be happy? When I have the most glorious and loving of beings for my Father, who gave his own Son for me. What more can I desire?"

The Missionary Review of the World for January is before us, in good degree justifying the advertizing boast that "it has placed itself at the head of the missionary periodicals of the world."

THE organ of the British and Foreign Bible Society called the *Monthly Reporter*, with January of this year becomes an enlarged and beautifully illustrated magazine. We clip the following regarding Bible work in China:—"There is to be printed in the Wênchow colloquial a version of the Gospels and Acts; and the whole New Testament, in the Northern Mandarin dialect, but in Roman letters and with marginal references, has been published. The blind in Formosa and Amoy have had prepared for their special use an edition of St. Matthew in embossed type and in the Amoy vernacular."

WE learn from *The Missionary Chronicle* of January that Mr.

Gilmour recently paid a visit to Tientsin. "Nothing had been heard of him for more than three months prior to his sudden appearance. He has had a sorely trying experience, but sees signs of spiritual movement which cheer his heart. Five men—not Mongols, however, but Chinese—have been baptized, and seven more have enrolled themselves." And from the same journal we learn that "the health of the Rev. J. Sadler, of Amoy, is compromised to such an extent that he is strongly urged by medical advice to anticipate the date of his furlough, and return to England early in the coming spring."

THE China Inland Mission proposes to hold a Conference of its own in Shanghai, in 1890, immediately in advance of the General Missionary Conference, which meets on the 7th of May. By that time the large mission house of the China Inland Mission in Hongkew will, it is hoped, be completed, with its chapel which will seat at least two hundred.

ON the 6th of February the Soochow Bible Society held its first Annual Meeting. It has this year handed over to the American Bible Society the sum of \$25.25—a substantial testimony to their interest in Bible work.

TABLE OF THE CATHOLIC MISSIONS OF CHINA.

VICARAGE.	POPULATION.	ORDER.	FOUNDED.	Europeans.	Chinese.	CATHOLICS.	CATECHUMENS.	CHURCHES AND CHAPELS.	SCHOOLS.	POPI.	SEMINARIES.	STUDENTS.
Fukien & Formosa.....	22,000,000	Dominicans	1696	24	16	36,090	2,420	51	24	.....	2	20
Shensi.....	14,000,000	Franciscans	1696	7	9	14,980	2,500	10	20	1,290	1	18
Shantung { North.....	29,000,000	"	1839	12	11	16,020	4,970	800	36	200	1	27
{ South.....		Belgian Sem.	1885	4	...	21,830	2,150	30	15	.....	1	15
Shensi.....	10,000,000	Franciscans	1844	15	14	21,300	.....	105	15	80	2	35
Honan { North.....	23,000,000	"	1843	3	3	1,240	.....	6	8	100	1	10
{ South.....		Mall'd. Sem.	1880	6	4	5,000	.....	45	20	120	1	17
Hongkong.....	18,000,000	Augustines	1874	7	5	6,800	.....	26	19	1,000	1	12
Hunan { North.....	18,000,000	"	1879	4	1	100	.....	6	1	10	...	...
{ South.....		Franciscans	1856	4	8	5,000	.....	33	7	85	1	24
Hupeh { North-West.....	27,500,000	"	1839	8	10	6,200	.....	27	10	520	1	15
{ West.....		Franciscans	1870	14	13	13,000	.....	42	16	1,065	1	20
{ South-West.....	9,200,000	"	1870	6	5	4,120	.....	21	2	80	1	12
Kanah.....	76,000,000	Belgian Sem.	1878	5	...	1,500	.....	9	3	35	1	10
Kiangnan.....	23,000,000	Jesuits	1660	83	29	105,000	2,660	650	743	13,300	2	93
Kiangsi { North.....	7,200,000	"	1896	5	6	3,220	750	24	24	680	...	...
{ West.....		Lazarists	1858	10	4	10,870	510	43	22	740	1	12
Kwangtung.....	19,000,000	Parisian Sem.	1875	11	4	1,020	.....	25	16	140	...	...
Kweichow.....	5,300,000	"	1850	39	5	28,670	.....	121	117	1,620	1	40
Szechuen { North.....	35,000,000	"	1847	26	7	16,900	.....	73	84	1,090	2	20
{ West.....		Parisian Sem.	1896	24	49	58,800	3,000	46	186	2,670	2	94
{ South.....	18,000,000	"	1856	31	33	26,080	2,000	64	123	1,390	2	85
Chekiang.....	28,000,000	Lazarists	1860	23	9	18,000	.....	36	62	1,150	1	26
Chihli { North.....	5,500,000	"	1883	9	7	7,480	.....	39	37	500	2	26
{ South-West.....		Jesuits	1690	19	27	32,770	560	121	66	1,540	2	46
Yunnan.....	6,000,000	Lazarists	1856	37	11	34,530	1,520	462	148	1,710	1	14
Manchuria.....	2,000,000	"	1840	21	8	11,210	420	81	5	260	2	15
Mongolia { Central.....	4,000,000	"	1831	18	...	13,650	.....	53	30	200	1	18
{ S. West.....		Belgian Sem.	1838	44	4	12,530	.....	...	...	...	...	...
Thibet.....	890,700,000	Parisian Sem.	1840	21	3	5,500	.....	76	...	...	...	...
Total.....	35	...	1883	20	...	3,500	.....	30	...	...	...	...
		...	1857	9	...	1,000	.....	18	...	...	...	...
		.....	...	628	335	541,720	24,900	2,942	1,879	31,625	86	744

Current News.

THE Metropolitan of St. Petersburg has written to the London *Daily Telegraph*, appealing for aid for missions of the Russian Orthodox Church in Japan. The *Daily Telegraph* offers its assistance in this matter.—The Anglo-Indian forces and 3,000 Siamese troops are co-operating for the pacification of Burmah.—The Lord Mayor of London has opened a subscription for the China Famine Relief Fund.—The rice junks have consented to contribute 20 cash for every picul of this winter's rice carried next season to Tientsin, to the relief fund.—The *Foochow Echo* understands that the Viceroy is taking vigorous steps to oust the foreigners from Kuliang.—Mr. Colborne Baber will proceed to Sikkim and thence to Bhamo.—Fighting between the Chinese troops and the Ilam aborigines, North Formosa, is still going on.—It is rumoured that a very serious rising of Black Flags and Annamites has broken out on the Tonkin frontier, against the French. Ten military posts, it is said, have been destroyed, and over 100 French soldiers killed.—The *Japan Mail* announces the conclusion of a treaty on equal terms with Mexico. The *Jiji Shimpō* states that treaty revision is now to be taken up again.—It is said that orders have gone from the throne to stop the proposed extension of the Taku-Tientsin Railway to Tung-chow.—The temporary gate at Peking, to replace the Taiwo gate recently burned, will cost Tls. 30,000. The guard who were on watch at the time have been sentenced to strangulation after a term of imprisonment.—The memorial from other than American citizens, praying General Harrison to retain Consul-General Kennedy at Shanghai, has been signed by the Taotai.—The French Custom House at Monkay, in Tonkin, has been abolished, and the staff has returned to Haiphong.—During the second half of 1888 the number of

Chinese who landed in the Philippines was 4,258, and during the same period 2,686 left, leaving a balance of 1,572.—After several years of marked inactivity on the part of the Dutch with regard to Acheen, they have suddenly adopted renewed and determined hostilities against the Acheenese, in order to completely subjugate them.—A deputation from the China Railway Company have visited the lines of road between Tientsin, Yangsun, Ho-hsi-wu, Chang-kia-wan, to select the route to be followed for the railway.—The Empress has stopped all work at the I-ho yüan Palace, except that of a Buddhist temple in the palace grounds, recognizing as a divine admonition for not economising, the fire of the 17th January.—All the seaman class of Chinese are to be done away with in H. M. S. *Victor Emmanuel*.—Kung La Jai, sent by the Chinese government to England as a commissioner, has committed suicide by taking poison at his residence, Willesden, England.—News from Tibet states that the Chinese Amban was expected to reach Gnatongs on the 21st December last; he has received imperative orders from the Chinese government to press on the conclusion of an understanding.—The principal Chinese merchant in Australia has received an invitation to proceed to Peking to give the government information regarding the position of Chinese in Australia and their views on Chinese emigration to British colonies.—It has been definitely settled to establish a German Bank in China, which will have its head office at Tientsin.—The Hong-kong government has voted taels 10,000 for the relief of the distress in North-China.—The Consular body at Foochow have decided not to give way to the Chinese authorities in the matter of the health resorts at Kuliang.—The convention for the junction of the Chinese telegraph lines with those of Tongkin has

received the ratification of the Emperor of China.—The statement that the Pope would send a Nuncio to Peking is contradicted.—The *Shen Pao* says that the Chinese Minister to London has been appointed Governor of Kwangtung.—It is proposed in Tokio, Japan, to erect a large monument to General Grant.—Dr. Irwin has received the decoration of the Double Dragon, in recognition of services rendered to the Viceroy.—The Chinese Imperial Order of the Double Dragon has been conferred on M. Thévenet, M. Denfert Rochereau, M. Paren.—The *Choya*

Shimbun says that it is proposed to sell all the government railways in Japan for yen 50,000,000.—The *Chinese Times* says that the connivance of the authorities of the Two Kuang with the pirates of Tonkin is well ascertained.—Professor Church has taken out large quantities of good silver ore from the Mongolian mines, where 10 foreigners and 200 natives are employed.—The *Laokay*, the first steamer built in Tonkin, a stern-wheeler, has started on her first voyage up the country.

Diary of Events in the Far East.

January, 1889.

14th.—A composite steam cruiser, the *Lung Tsing*, for the Chinese Customs Service, launched from the Kowloon Dock, Hongkong.—General Borguis Desbordes, with a French force, attacks a large number of Chinese pirates who, after a hard fought battle, are defeated. The French lose a captain and eight men.—The relict of Mr. Knox, a former British Consul at Bangkok, was cremated at that place in the Siamese fashion. Two daughters of deceased, and several friends were present.

21st.—Launch of the s. s. *Yamato* from the Mitsu Bishi Co.'s shipyard, Tategami, Japan.

23rd.—The pressure of the new water mains at the City Hall, Hongkong, are tested, and give great satisfaction.

24th.—His Majesty Dong-kank, Emperor of Annam, dies suddenly at Cho-moi, North Tonkin.

25th.—Fire at the Imperial University, Japan. One student burnt to death, and several others injured.

February, 1889.

4th.—The Viceroy Li Hung Chang attains his 67th birthday.

5th.—Great riot at Chinkiang. The British Consulate burned, the American Consulate looted, and several other foreign houses burnt down and looted. The foreigners escape to the hulks, and after, wards proceed to Shanghai.

6th.—Second annual meeting of the Soochow Bible Society.

11th.—The Japan constitution granting representative Government, was proclaimed by the Emperor in person at Tokio, amid great enthusiasm.—Viscount Mori, Japanese Minister of Education, assassinated by a religious fanatic.

21st.—A petition to the Municipal Council, Shanghai, signed by 127 men and 114 women, asking for the immediate abolition of surgical examination of women for immoral purposes, and the limitation of "the age of consent" to 16 years, appears in the *N.-C. Daily News*.

Missionary Journal.

MARRIAGES.

At Swatow, January 22nd, by Rev. S. B. Partridge, assisted by Rev. Geo. Campbell, the Rev. J. M. FOSTER to CLARA M. HESS, both of the American Baptist Mission.

At Soochow, at the residence of the officiating minister, February 4th, by the Rev. A. P. Parker, Rev. WM. B. BURKE to Miss ADDIE F. GORDON, both of the Meth. Epis. Mission (South).

ON December 15th, 1888, at Andover St. Chapel, Sheffield, by the Rev. J. S. Clemens, B.A., Rev. FRANK B. TURNER, of the English Methodist Mission, Lao Ling, Shantung, to Miss ANNIE E. STEPHENS, Sheffield.

BIRTHS.

At Kobo, January 7th, the wife of Dr. W. H. PARK, Methodist Episcopal Mission (South), Soochow, of a daughter.

At Kin-hwa, January 14th, the wife of Rev. J. S. ADAMS, American Baptist Mission, of a son.

At Gankin, January 24th, the wife of Rev. MARCUS WOOD, C. I. M., of a son.

At Tai-yuen Fu, December 19th, 1888, the wife of Rev. J. J. TURNER, of English Baptist Mission, of a son.

ON the 24th December, at Ts'in cheo, Kan-suh Province, the wife of HENRY W. HUNT, China Inland Mission, of a daughter (Florence Ellen).

DEATHS.

At Chinan Fu, North China, of acute pulmonary tuberculosis, on the 16th January, Mrs. W. B. HAMILTON, of the Am. Pres. Mission, aged 22 years.

At Los Angeles, Cal., on the 21st December, 1888, Rev. JAMES F. JOHNSON, of the Southern Presbyterian Mission, Hangchow.

ARRIVALS.

At Shanghai, January 24th, China Inland Mission, Dr. and Mrs. WILLSON with 2 children, Rev. S. R. and Mrs. CLARKE with 2 children (returned), Rev. E. O. WILLIAMS, M.A., wife and 3 children, Misses PRISCILLA A. and FLORENCE BARCLAY, NELLIE MARTIN, JESSIE BUCHAN, R. G. OAKESHOTT, H. STEDMAN, SARAH M. BLACK, MARIE GUEX; for Friends Foreign Mission Association, Miss SOUTHALL; for C. M. S., Ningpo, Rev. J. H. HARVEY, B.A.

At Shanghai, February 5th, for M. E. Mission, Peking, Dr. J. J. GREGORY and wife.

At Swatow, February 14th, for American Baptist Union, the Rev. J. SPENCER NARVELL, and wife.

At Shanghai, February 23rd, Rev. F. B. TURNER and wife (returned), for English Methodist Mission, Lao Ling, Shantung.

DEPARTURES.

FROM Shanghai, January 19th, Miss LILLY TIDBALL, of the Southern Presbyterian Mission, Hangchow, for U. S. A.

FROM Shanghai, February 2nd, HENRY DICK, of the China Inland Mission, for Europe.

FROM Shanghai, February 13th, Rev. C. F. KUPFUR, wife and 3 children, of M. E. Mission (Central); also of same Mission, Mrs. LONGDEN and 3 children, for U. S. A.

